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ANSARUDDIN

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رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ
ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ
وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ۝

"My Lord, grant me *the will and power* to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants."

[An-Naml, 20]

I NEED YOU

[*An announcement published by Hazrat Mirza Bashiruddin Mahmud Ahmad, Musleh-e-Maud, may Allah be pleased with him*]

1. Are you able to work hard, working up to 13 to 14 hours a day?

2. Are you able to speak the truth and not lie under any circumstance, to the point that even the closest of friends cannot lie to you? If someone does falsely narrate their tales of bravery to you, can you express your utter disdain?

3. Are you free from a sense of false pride? Can you sweep the streets? Can you lift heavy weights whilst wandering the streets? Can you make every type of loud announcement in marketplaces? Can you travel for entire days and stay awake throughout the night?

4. Can you perform e'tikaf i.e. can you sit in one place for days, sit and recite prayers and refrain from talking to anyone for days?

5. Can you travel alone and bear your expenses without having any money in your pocket for yourself and live among enemies, opponents, strangers and unfamiliar people for days, weeks or months?

6. Do you believe that some men are above every type of defeat and do not like to hear the word "defeat"? Do you believe that such men are ready to carve their way through mountains and alter the flow of rivers? Do you think that you can prepare yourself to make such sacrifices?

7. Do you have enough strength to say "Yes" while the whole world says "No"; to observe everyone laughing around you, while you remain unshaken; to have someone chase after you and tell you, "Stop! We will kill you!" and you pause and say, "Go on!", while presenting your head to them; to not listen to anyone because people can lie, but you have everyone listen to you because you are truthful?

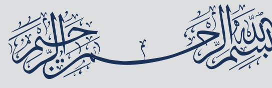
8. Can you refrain from saying, "I made every effort, but God prevented me from being successful", and instead, consider every failure to be of your own doing? Can you be certain that everyone who makes effort eventually succeeds and whoever is unsuccessful did not make any effort?

If you can answer the above affirmatively, then you have the capability of being a good missionary and businessman. But where are you? A man of God has been in need of you for a long time?

O Ahmadi youth! Find that person in your regions, in your cities, in your villages, in your households and in your hearts, for the tree of Islam is withering away. Only through such a person's blood can it be revived.

Mirza Mahmud Ahmad

(*Al Fazl*, 22 May 1948)



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اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is one (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat Ahmadiyya. Insha'Allah

Sadr Majlis Ansarullah UK
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SELECTED VERSES FROM THE HOLY QURAN



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا
عِبَادِيَ الصّٰلِحُوْنَ ﴿١٠٦﴾ اِنَّ فِيْ هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِيْنَ ﴿١٠٧﴾ وَ مَاۤ
اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ﴿١٠٨﴾ قُلْ اِنَّمَا يُوْحٰۤى اِلَيَّ اَنَّمَاۤ
اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٩﴾

In the name of Allah, the Gracious, the Merciful.

And already have We written in the Book of David, after the exhortation, that My righteous servants shall inherit the land.
Herein, surely, is a message for a people who worship *God*.
And We have sent thee not but as a mercy for all peoples.
Say, ‘Surely it has been revealed to me that your God is but One God. Will you then submit?’

[Al-Anbiya' , 21:106-109]

SPLIT WORD TRANSLATION OF THE SELECTED VERSES



الرَّحِيْمِ	الرَّحْمٰنِ	اللّٰهِ	بِسْمِ
the Merciful	the Gracious	Allah	In the name

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿1﴾

In the name of Allah, the Gracious, the Merciful.

يَرِثُهَا	الْاَرْضَ	اَنَّ	مِنْۢ بَعْدِ الذِّكْرِ	الزَّبُوْرِ	فِي	كَتَبْنَا	وَلَقَدْ
he inherits it	the land	that	after the exhortation	the psalms	in	We wrote	and surely

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا

And already have We written in the Psalms of David, after the exhortation, that My righteous servants

عٰبِدِيْنَ	لِّقَوْمٍ	لَبَلٰغًا	هٰذَا	فِيْ	اِنَّ	الصّٰلِحُوْنَ	عِبَادِيَ
worshipers	for a people	surely a message	this	in	surely	the righteous	My servants

عِبَادِيَ الصّٰلِحُوْنَ ﴿106﴾ اِنَّ فِيْ هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِيْنَ ﴿107﴾

shall inherit the land. Herein, surely, is Herein, surely, is an important message for people who worship God.

اِلَيَّ	يُوْحٰٓى	اِنَّمَا	قُلْ	لِّلْعٰلَمِيْنَ	رَحْمَةً	اِلَّا	اَرْسَلْنٰكَ	مَآ	وَ
to me	it is revealed	surely it	say	for all the peoples	as a mercy	but	We sent you	not	and

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ﴿108﴾ قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ

And We have sent thee not but as a mercy for all peoples. Say, 'Surely it has been revealed to me

مُّسْلِمُوْنَ	اَنْتُمْ	فَهَلْ	وَّاحِدٌ	اِلٰهٌ	اِلٰـهُكُمْ	اَنَّمَآ
those who submit	you are	so will	One	God	your God	that

اَنَّمَآ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿109﴾

that your God is but One God. Will you then submit?'

Complete split word translation is available at : www.ansar.org.uk/holy-quran

Commentary of the Selected Verses

The Five Volume Commentary is based upon the divinely inspired commentaries made by Hazrat Musleh-e-Maud, Mirza Bashiruddin Mahmud Ahmad رضی اللہ عنہ, the second Successor of the Promised Messiah علیہ السلام. It builds upon the early Islamic sources and the divinely inspired insights of the Promised Messiah علیہ السلام to bring a fresh new perspective on the Quran's versatility and meaning.]

[1] By اَلْاَرْض (the land) is meant Palestine. It is worthy of note that Christian commentators themselves have interpreted the phrase 'inherit the land' or 'inherit the earth' in the Psalms as meaning, 'inherit Canaan, the pledge of God's covenant.' ("Commentary on the Old Testament," published by The Society for Promoting Christian Knowledge, London, notes on Ps. 37:3, 9). The reference in the words, "in the Book of David" is to Psalms 37:9,11,18,22 & 29, where it is stated:

For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright: and their inheritance shall be forever... For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut; The righteous shall inherit the land, and dwell therein forever.

The word اَلذِّكْر may also refer to Torah, the Book of Moses. There is a prophecy in Deuteronomy (28:11 & 34:4) that Palestine was to be given to the Israelites:

For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant .... And the Lord said unto him, this is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed.

The Israelites rose to great power after Moses and in the time of David and Solomon their rule extended far and wide till it embraced in its orbit far-off lands. Then they fell on evil days. They sinned and transgressed and killed God's Prophets with the result that Divine nemesis overtook them. First Samaria was conquered and ravaged by the Assyrians about 733 B.C. and the whole country north of Israel was annexed by them. Then under Pharaoh Necho, the Egyptians ravaged Judah in 608 B.C. and last of all the greatest blow fell on Israel when Nebuchadnezzar, the Babylonian king, laid waste Judah, killed in cold blood the inhabitants of Jerusalem and burned and razed the holy Temple of Solomon to the ground and carried away in captivity the members of the royal family and their Prophets. After wandering in wilderness for about a century the Israelites were restored to Jerusalem and to some of their lost glory through the instrumentality of Cyrus, the Persian king and his successors. To this restoration the following passage of the Bible makes a prophetic reference from the mouth of Moses:

And it shall come to pass, when all these things are come upon thee—thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.... And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers (Deut. 30:1-5).

Again the Israelites relapsed into sin and iniquity. They opposed and persecuted God's Messengers and the cup of their wickedness became full to the brim when they hung on the cross Jesus, their last great Prophet. Then God's wrath fell upon them. The Roman hordes under Titus attacked them in 70 A.D. and amid circumstances of unparalleled horror Jerusalem was destroyed and the Temple of Solomon was burnt down for the second time (Enc. Bib. & Jew. Enc. under "Jerusalem"). To this double disaster of the Israelites vv. 17:5-8 of the Quran make a pointed reference.

Palestine, the Holy Land, remained in the hands of Christians till Muslims conquered it in the Caliphate of 'Umar, the Second Successor of the Holy Prophetﷺ, and unlike Nebuchadnezzar and Titus he accorded such benign and kind treatment to the inhabitants of Jerusalem and showed such respect and reverence to the Temple of Solomon as are unparalleled in the whole annals of foreign conquest. It is to this conquest of Palestine by Muslim arms that the prophecy embodied in the verse under comment particularly refers. Palestine remained under Muslim possession for about 1350 years with the exception of a brief space of 92 years when during the Crusades it changed hands, till in our own time through the evil designs of some so-called democratic Christian powers, the country of the name of Palestine has altogether ceased to exist and on its ruins the State of Israel has been built. The Jews have come to their own after wandering in wilderness for about 2000 years. But this great historical event, too, has taken place in fulfilment of a Quranic prophecy. The Muslims were told that in the time of the Promised Messiah, the Jews will be made to come back to their Holy Land from the ends of the earth (17:105). But this is only a temporary phase. The Muslims are destined to win it back. Let the whole world know that sooner or later—sooner rather than later—Palestine will revert to Muslim possession. This is a Divine decree and nobody can alter God's decree.

[2] The Holy Prophet ﷺ was an embodiment of Divine mercy. He was a mercy for his followers and a mercy for his opponents. He was a mercy for the unlettered Arabs whom he raised from the lowest depths of moral depravity to the highest pinnacles of spiritual eminence and he was a mercy for the coming generations inasmuch as he left in the Quran and in his teachings safe and sure guidance for them. He was a mercy for the whole of mankind as his message is not confined to any particular country or people while every other Prophet before him was sent as a mercy for a particular people. Through him the nations of the world have been blessed as they were not blessed through any other Prophet. There could be no greater praise of the Holy Prophetﷺ than the one which God has bestowed upon him in the Quran in the words:

"There has indeed come to you a messenger from among yourselves; grievous to him is that you fall into trouble; he is ardently desirous of your welfare; and to the believers he is particularly compassionate and merciful" (9:128).

[3] As against the religion which Gog and Magog profess and preach and which teaches belief in three gods, to declare and proclaim and preach that our God is one God and the belief in the Trinity is false is indeed a difficult task.

Introduction to a chapter of the Holy Quran Surah Al-Anbiya' (Chapter 21)

سُوْرَةُ الْاَنْبِيَآء

The English translation of the introduction to chapters of the Holy Quran as given by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمہ اللّٰہ تعالیٰ is being presented for the benefit of our readers.

Time of Revelation

It can be stated without fear of contradiction that this is a Meccan *Surah*, having been revealed very early in the Holy Prophet's ﷺ ministry. According to Imam Suyuti, only the 7th verse belongs to the Medinite period (Itqan). Wherry, however, says that the Surah was revealed in the 9th year of the Call. He bases his assumption on the fact that the *Surah* dwells at some length upon the opposition and hostility of disbelievers to the cause of truth, which according to him developed and stiffened towards the later years of the Meccan life. Wherry's inference is not based on facts. This is like saying that since there is a mention in *Surah* Ar-Rahman of the joining together of the Mediterranean and Red Seas, the plying of big steamships in these two seas, and because these events took place towards the latter half of the 19th century, therefore, *Surah* Ar-Rahman was revealed in that century.

The testimony of the Companions of the Holy Prophet ﷺ, before whose very eyes this *Surah* was revealed, affords the most dependable evidence about the time of its revelation. Several of them, 'Abdullah bin Mas'ud being the most prominent among them, have testified to its revelation before the 5th year of the Call. 'Abdullah has stated that *Surahs* Kahf, Maryam, TaHa and Anbiya' were revealed very early in the Prophet's ministry and that he had learned them by heart (Bukhari). As 'Abdullah was a very distinguished and prominent Muslim and an early convert to the new faith, his testimony carries great weight and these *Surahs* must be taken to have been revealed very early. Moreover, some parts of *Surah* Maryam were recited before the Negus in the first few days of the migration to Abyssinia and as that migration admittedly took place in the beginning of the 5th year of the Call, therefore the above-mentioned *Surahs* i.e. Kahf, Maryam and TaHa along with the present *Surah*, must have been revealed before that time. So the fact is established beyond any reasonable doubt that this *Surah* was revealed before the 5th year of the Call and that Wherry's assertion possesses no foundation in fact. But why, in the face of historical evidence of such unimpeachable integrity, he would persuade himself to hold such an untenable view, passes our comprehension. It evidently seems to be the result of blind prejudice or, at best, crass ignorance.

Arrangement of the *Surah*

In the existing arrangement of the Quran this *Surah* finds a place after *TaHa*. Its immediate connection with *TaHa* consists in the fact that towards the end of that *Surah* it was stated that Divine punishment would overtake disbelievers at its appointed time, i.e. when the truth of Islam would have been brought home to them and they would have persisted in rejecting it and persecuting the Holy Prophet ﷺ and his followers. The Prophet was enjoined to bear the opposition and persecution of disbelievers patiently and with fortitude. In continuation of this subject the present *Surah* opens with a warning to disbelievers that the time of their punishment has already

arrived and that they will now have to render an account of their actions, but they still continue to wander in the wilderness of heedlessness and disbelief. Thus the subject that disbelievers will suffer punishment for rejection of truth, to which reference was made towards the end of the preceding *Surah*, has been carried forward in the present *Surah*.

This is the immediate connection of this Surah with *TaHa*. But it is the subject matter as a whole which, in fact, constitutes the real connecting link between the present *Surah* and some of its predecessors. In *Surah* Maryam some false Christian doctrines were repudiated and rebutted, viz. that Jesus possessed Divine attributes, that he had abrogated the Law and had declared it to be a curse and that salvation depended not on good works but upon Atonement. These false beliefs had led Christians astray. In *Surah* TaHa a detailed account of Moses was given in order to refute these false doctrines. The Christians were told that Christianity was but a link in the Mosaic Dispensation, and Moses' circumstances constituted a flat repudiation of their doctrines. His whole pride lay in the fact that he was a Law-giving Prophet. If the Law was a curse, then, according to Christian belief, Moses, instead of having been made an object of respect and pride, should have been condemned and denounced. After this, *Surah* TaHa gave a brief account of the lapse suffered by Adam and thus traced the Christian theory of the original sin to its very root and then repudiated and rebutted it. It was made clear in that *Surah* that sin formed no part of the heritage of man and that he is punished only for his own trespasses and offences which he should try to get rid of. Next, it was stated that if it was not possible for man to get rid of sin, then the very purpose of Divine punishment is defeated and God's Prophets and His Messengers, instead of holding out warnings, should have given him the comforting message that being a mere creature of circumstances and possessing no volition or discretion he will not be called to account for his actions.

The same subject has been enlarged and expanded in the present *Surah* and the lesson is driven home that the enemies, not of one Prophet, but those of all Messengers of God, from Adam to Jesus and from Jesus up to the Holy Prophet Muhammadﷺ, were punished for their wicked deeds and the righteous rewarded for their good actions. If man had inherited sin and if he could not shed it, then there was no sense or justification in punishing the sinners and rewarding the righteous. So the dogma of inherited sin is a baseless invention.

Summary of Subject Matter

The *Surah* opens with a warning to disbelievers that Divine punishment is fast approaching, but they are deluding themselves into a false sense of security. There never came into the world a Divine Messenger who was not jeered and scoffed at. But out of sympathy with and solicitude for the spiritual well-being of their peoples the Prophets of God invited them to accept truth and be saved. If sin formed a part of man's heritage, then of what avail was this invitation? The *Surah* then proceeds to cite some objections of disbelievers, one hackneyed and commonplace among them being that the Holy Prophet ﷺis an ordinary human being. Another is that his talk is alluring and enticing. A third one is that he sees confused dreams and calls them Divine revelations and even goes so far as to forge lies, and dresses glib lies with elegant poetry and thus, seeks to deceive people. The fourth objection is that if he is a Messenger of God, he should, like the Prophets of yore, bring down Divine punishment upon them. To all these objections the Quran returns with the one very effective reply that the Holy Prophetﷺ is no novelty among Divine Messengers. Like them he is but a man and like them he will succeed and like their enemies his enemies will come to grief.

After this disbelievers are asked to consider, what new burden the Quran imposes upon them that they are bent upon rejecting its message. Its primary object is to exalt and raise them to moral

eminence. As it is God's own revealed Word, its rejecters will not escape punishment. The *Surah* then goes on to ask disbelievers whether they have ever given the idea their serious consideration that an All-Knowing and Wise God could not have created the universe without a great and grim purpose, and that its creation was intended to serve a noble and sublime object and that those who stand in the way of its fulfilment are bound to fail.

Next, the *Surah* deals with the all-important subject of the Unity and Oneness of God which forms the basic and most fundamental belief of all religions. When one uniform law, the Quran says again and again, pervades and governs the whole universe, how can the polytheists justify *shirk* (belief in the plurality of gods)? Belief in the plurality of gods implies disagreement on their part in regard to the management and control of the universe and as evidently there exists no such disagreement, and on the contrary there is perfect order in it, there should be only one Creator and Controller of the whole universe. And why should God have a son?—the Quran further asks, and proceeds to reply that a son is needed only when the father is likely to fall victim to decay or death or when he cannot perform his work single-handed and unassisted. But all such notions about God are blasphemous and unfounded and those whom the polytheists associate with God as partners are themselves subject to divine laws.

After this the *Surah* points to another divine law which is to the effect that when darkness enshrouds the entire face of the earth and the world suffers from a dearth of righteous men, God opens the gates of His mercy upon mankind and heavenly water, in the form of Divine revelation, descends upon earth and gives new life to a world steeped in sin and iniquity. The phenomenon of the alternation of light and darkness in the spiritual realm corresponds to a similar phenomenon in the physical world where day and night follow each other. Sometimes it is the sun that brightens and gives warmth to the world, at another time it is the moon that shines at night. Similarly, at one time corruption and moral turpitude reign supreme in the world, at another it is righteousness that predominates. Let not this alternating predominance of spiritual darkness and light in the world delude one into the belief that the creation of the universe has failed in its object. On the contrary, this fact rather points to a striking resemblance that exists between the physical and the spiritual worlds. Thus the presence of sin in the world does not justify the invention of the dogma of Atonement. This dogma, in fact, is the product of another equally false idea that the system of prophethood has failed. The fact, however, is that the spiritual world has undergone no change after Jesus; neither has goodness increased nor has corruption declined. The Prophets of God come and go. All of them tasted death and so did Jesus and the Holy Prophet Muhammadﷺ, and so the world goes on. As the setting of the sun causes no dislocation or derangement in the physical world, so does the death of a Prophet of God cause no disorder in the spiritual world. Every person, and for that matter every prophet and messenger of God, has a certain mission in life which he fulfils and then he goes the way of all flesh. The real chain that binds and sustains the entire universe is God Almighty Who is completely immune from death or decay.

Next, the *Surah* drives home the argument that it is foolish on the part of disbelievers to reject the Holy Prophetﷺ on the plea that he is but an ordinary man. They do not try to understand this simple fact that it is not so much the status and position of the bearer of the Quran that matters. What really matters is that it is God Himself Who has sent him with His message and Who can and will punish disbelievers in this life and even after death. But as He is slow to punish, the ignorant people fall a victim to false pride and heedlessness on that account. They are warned to read the writing on the wall and fear Divine punishment, as their repenting

and making amends will prove of no avail when it actually overtook them.

In order to show that the cause of the Holy Prophet ﷺwill prevail the *Surah* cites the examples of some former prophets. Moses, who was stated to be like him (Deut. 18:18) was one of them. The Jews accepted his message and found salvation and became a great nation. If they needed no belief in Atonement for salvation, why should those to whom the Holy Prophetﷺ has addressed his message need it when this message is in every respect more comprehensive than were Moses' teachings and has a much wider appeal and comprises all that was best and enduring in the teachings of all former Prophets? Another Prophet was the Patriarch Abraham. He was an ancestor of Jesus. He came before Moses. He also warned his people against setting up equals to God. God gave him spiritual light and bestowed upon him the inheritance of a country and he was blessed with a noble son like Isaac and a great grandson like Jacob and all of them were pious and righteous men. And before Abraham, came Noah who also succeeded in his mission and his enemies also were destroyed. Then there was David, Jesus' great progenitor. He, too, enjoyed a very high spiritual status. So did his son, the Prophet Solomon. All these great Prophets of God attained their high spiritual status and the pleasure of God without believing in Atonement. Similarly, Job suffered much in the cause of God and so did Ishmael and Idris and Dhul-Kifl and the Prophet Dhun-Nun who bore a close resemblance with Jesus. Then there was Zachariah and his son, the Prophet Yahya. All these chosen servants of God like Jesus were models of noble and righteous conduct and like him they suffered great hardships and privations in the way of God. Then why, of all these Prophets, should Jesus alone be regarded as son of God and not them?

After the account of these Prophets, mention is made of Jesus and his mother, Mary, who became widely known and highly respected. Their circumstances were in no way different from those of the noble Prophets of God mentioned above. Even the unusual birth of Jesus entitled him to no special spiritual status. The birth of Yahya had also taken place in very exceptional circumstances. If Jesus was born without the agency of a human father, Yahya's birth took place when his father had reached an extreme old age and his mother had become barren and was quite unfit to give birth to a child. Similarly, Jesus' suffering in the cause of truth was no novel thing. Whereas he was only hung on the cross but taken down alive, Yahya suffered actual death for the sake of God. Then why should only Jesus' death atone for the sins of mankind and not that of Yahya?

Towards the end, the *Surah* points to the phenomenal rise and great material might and dazzling prosperity, progress and power of Gog and Magog—Christian nations of the west. When these nations, it proceeds to say, will have spread all over the world and have occupied every position of power and eminence, and when other nations of the world will have bowed down to them in submission and have paid homage to them, then will the promise about their ultimate destruction be fulfilled. Divine punishment will come down upon them so sudden and swift that they will be taken completely by surprise. All their handiworks, the source and cause of their pride, and all their pomp, glory and grandeur will be destroyed and reduced to ashes and dust.

The *Surah* ends on the note that the Holy Prophet ﷺhas been sent as a mercy of God that he may save mankind from the curse of Atonement and may open for the sinners the gates of redemption and Divine mercy through repentance and Divine grace and that he may proclaim Unity of God to the whole world and may warn disbelievers of the great punishment that is in store for them.

SELECTED SAYING OF THE HOLY PROPHET ﷺ

Hadith

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
" اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَاَمْوَالِكُمْ وَلٰكِنْ يَنْظُرُ اِلٰى
قُلُوْبِكُمْ وَاَعْمَالِكُمْ "

Hazrat Abu Hurairah رضي الله عنه narrated that the Prophet of Allah ﷺ said:

Verily, Allah does not look at your shapes and your wealth but He looks at your hearts and your actions.

[Sahih Muslim, The Book of Righteousness and Relevance, #2564]

Explanatory Notes

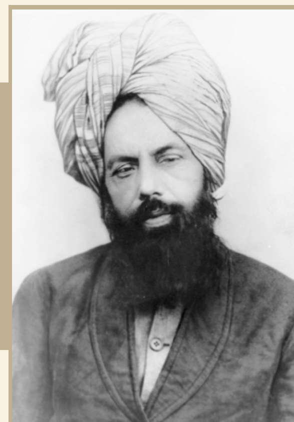
[Hazrat Mirza Bashir Ahmad ؓ, Forty Gems of Beauty, pp 41-43]

In this Hadith, the Holy Prophet (May peace and blessings of Allah be on him) has mentioned two things which, in spite of being gifts of God, can and do become, at times, causes of great trial for both men and women. Of these, one is physical beauty and comeliness, which becomes, generally for women, a source of great trouble. The second is wealth and affluence, which generally put men to a lot of test and temptation. Citing both of these as examples, the Holy Prophet (May peace and blessings of Allah be on him) said that while without a doubt they are great gifts of God, nevertheless, Muslims should take note that Allah does not judge the worth of people by His appraisal of the beauty of women or of the wealth of men. He looks, instead, towards their heads and hearts which are the source and repositories for human thoughts and feelings, and then He looks towards their deeds which are the products of their thoughts and feelings.

The word "qalb" used in this Hadith stands both for heart and mind, for "qalb" literally means the central point of an organism. The heart and the mind are both, in their respective spheres, centres of the bodily organism, the mind being the centre of overt feelings and the heart that of spiritual experience. By using the words "qulub" [hearts] and "a'mal" [deeds], the Holy Prophet (May peace and blessings of Allah be on him) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, what God takes note of is the heart ["qalb"] of people and their ["a'mal"] actions. It is, therefore, the duty of every Muslim to seek to improve his mind, heart and actions, instead of taking pride in the gifts of physical beauty and property and worldly goods.

It must be borne well in mind that the Holy Prophet's (May peace and blessings of Allah be upon him) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh on him on the Day of Requital, but also that in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that once a people are granted the favour that the heads and hearts and limbs of its members start operating in the right direction, no power can hinder the courses of its progress nor deprive it of realisation of the highest of values.

Selected Writings of
The Promissed Messiah and Mahdi عليه السلام



God's Treatment of People Loyal to Him

Indeed, All Powerful and All Mighty is the God Whose devotees will not go to waste: those who come to Him with love and loyalty. The enemy boasts that he will annihilate them with his evil and ill-intentioned vows to stamp them out. Fools, says God, will you dare fight me and annihilate the one who is dear to Me? Indeed, nothing can happen on this earth unless it is so decreed in heaven, and no earthly hand can be stretched beyond the tether determined for it in heavens. Hence the plotters of evil and cruel designs are most foolish who, during their abhorrent and shameless conspiracies, do not remember that Supreme Being without Whose express decree not a leaf is permitted to fall. Therefore, they remain unsuccessful and frustrated in their objectives: and the rightly guided are not harmed by their evil. Instead, the signs of God are widely manifested and people's understanding of God's ways is enhanced. That All Powerful and Mighty God Who remains unseen by the eyes manifests Himself indeed through His wondrous ways.

[Kitabul Bariyya, Muqaddama: Roohani Khaza'in, Vol. 13, pp. 19-20]

Become a Devoted Servant of Allah (Ibad ur Rahman)



Friday Sermon Delivered By

Hazrat Mirza Masroor Ahmad Khalifatul-Masih V ايده الله تعالى بنصره العزيز

On 8th April 2022 at the Mubarak Mosque, Islamabad, Tilford, UK

After reciting the *tashahud*, *ta'awuz* and Surah al-Fatihah, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز recited verse 187 of Surah al-Baqarah and then commenced with the sermon by saying:

The translation of this verse is:

"And when My servants ask thee about Me, say, 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'"

By the grace of Allah the Almighty, we are passing through the month of Ramadan. This is a month in which prayers are accepted; owing to His special mercy, Allah the Almighty has declared that prayers will be accepted in this month. Allah has enabled the fountain of His special grace to flow forth, because in this month, every action of an individual is carried out for the sake of attaining Allah's pleasure, to the extent that one only eats and drinks at certain times as commanded by Allah the Almighty. For this reason, the Holy Prophet ﷺ has explained that Allah the Almighty has said that in this month, the doors of Paradise are opened and the doors to hell are closed. In this month, Satan is shackled in chains. (*Sahih Muslim*, Kitab al-Siyam, Bab Fadl Shahr Ramadan, Hadith 2493)

Thus, it is our good fortune that Allah the Almighty has provided us with such means, which we can use to attain His nearness. Despite being provided with such means from Allah the Almighty, it would be a great misfortune on our part if we failed to derive the blessings from it.

During the month of Ramadan, are there no fornicators, robbers, thieves and immoral people in the world, who commit their ill deeds? They most certainly do! If everyone's Satan is shackled, then how is it possible that they commit these evil deeds? This, in fact, is an admonishment for the believers, for those who wish to gain the nearness of Allah the Almighty. Allah the Almighty says that "in the month of Ramadan since you keep yourself away from those things that are generally permissible for you, I therefore give you the glad-tidings that Satan, who is generally allowed to roam around freely and who sought respite from Allah the Almighty in order to attack and mislead people from every direction, has been shackled today for such people during the month of Ramadan and I have taken those who observe the fast solely for My sake under My complete protection. They are reducing their [physical] nourishment and trying to increase in spirituality." Just as the Promised Messiah عليه السلام has said that they [i.e. the believers] reduce their physical nourishment and increase their spiritual nourishment, or try to do so, and this is the very spirit of Ramadan and fasting. (*Malfuzat*, Vol. 9, p. 123)

Allah the Almighty completely shackles the Satan of such people. Furthermore, Allah the Almighty also states that "I personally become

the reward for the person observing the fast." (*Sahih al-Bukhari*, Kitab al-Tawhid, Bab Qaul Allah Ta'ala Yuridun an Yubaddilu Kalam Allah, Hadith 7492)

What a magnificent glad tiding this is! Hence, we should try to derive benefit from this, and we should try to enter from each of the doors to Heaven, which Allah the Almighty has opened for us.

It should not be the case that we become among those in relation to whom Allah the Almighty has said that He has no concern for those who remain hungry or thirsty. If one eats *suhoor* [pre-dawn meal] in the morning and breaks their fast in the evening, but they do not perform the virtuous deeds that are expected of them during the day, then remaining hungry and thirsty is of no benefit to them, nor is Allah the Almighty concerned with them remaining hungry and thirsty in this manner. We have received this message through the Holy Prophetﷺ. (*Sahih al-Bukhari*, Kitab al-Saum, Bab man lam Yada Qaul al-Zur…, Hadith 1903)

Hence, we must understand this spirit and try to lead our lives in accordance with this, which is the objective of Ramadan. The verse that I just recited appears in the middle of the verses which deal with the subject matter of the obligation of Ramadan, its various commandments and which highlight the importance of fasting. In this verse, Allah the Almighty mentions the manner in which prayers are accepted, or those people whose prayers find acceptance. He mentions the servants of the Gracious God and those who want to become the servants of the Gracious God, who want to escape from Satan's influence and who want to see their prayers being accepted. Allah the Almighty has outlined in the very beginning that "O Prophetﷺ! When My servants ask you, 'Where is our God'; when they ask you in a restless manner like one who is deeply in love [with their Creator] and when they fervently make every effort in order to reach Allah the Almighty, then Allah the Almighty says that you should tell them not to worry. I am near! Hence, the first condition that Allah the Almighty has outlined in order to attain Him is to become a servant of Allah the Almighty. If a person fulfils the due rights of being a servant of God Almighty, then Allah the Almighty says that He listens to their supplications and He also shackles their Satan. He comes to help whenever Satan attacks, not just for one month of the year, which is the month of Ramadan; rather, Allah the Almighty states He shall always protect such people from the onslaughts of Satan, provided they do justice to their worship and continue to adhere to Allah the Almighty's commandments.

One should not only carry out good deeds in the month of Ramadan alone; rather, they should continuously fulfil the rights owed to Allah and the rights owed to His creation, act upon the teachings of the Holy Quran and strengthen their faith. Allah the Almighty says that one should have perfect faith and conviction in all of His attributes, and then they will witness just how their prayers are accepted, and those who shape their lives in this way are the ones who will attain true guidance. Therefore, fortunate indeed are those among us who make this Ramadan a permanent means for the acceptance of prayers, who are the true servants of Allah the Almighty, who act upon the commandments of Allah the Almighty and who perfect their faith.

We are fortunate that Allah the Almighty has enabled us to accept the Imam of this age, the true ardent devotee of the Holy Prophetﷺ, the Promised Messiah and Imam Mahdi, who showed us the path to attain the nearness to Allah the Almighty and the ways by which our prayers can attain acceptance. In one instance the Promised Messiahؑ states:

"There is only one door which Allah the Almighty has opened for the betterment of His creation, and that is prayer. When a person

enters through this door whilst weeping and crying, the Benevolent Lord covers them with a cloth of purity and chastity, and encapsulates them with His grandeur, so much so that they develop a complete aversion to vain acts and improper activities." (*Malfuzat*, Vol. 5, p. 438, 1984 edition)

Then, whilst expounding upon developing the necessary state for the acceptance of prayer, and the requirements for prayer to be accepted and for one to become a true servant of Allah the Almighty, the Promised Messiah عليه السلام states:

"It is true to say that a person who does not perform appropriate action does not truly pray, but rather tests God. So, before one prays, it is necessary to make full use of one's faculties and this is the meaning of this supplication:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ

"['Guide us in the right path.']"

The Promised Messiah عليه السلام further states:

"First it is incumbent upon a person to analyse their own beliefs and actions. It is the custom of God Almighty to bring about reformation through the use of means. He creates some sort of means, which become the cause for a person's reformation. Those people who say that when there is prayer, means have no use, should reflect", i.e. those who claim that if one prays, then there is no need for means, materials or effort.

The Promised Messiah عليه السلام continues, "Do such foolish ones not realise that even prayer itself is a subtle means that gives rise to other means?" (*Malfuzat*, Vol. 1, p. 124, 1984 edition)

Prayer is itself a subtle means and gives rise to other means.

Thus, in order to attain the acceptance of prayers and to become a servant of God Almighty, it is incumbent that one strives to beseech Allah the Almighty for His grace, and that is to cry and weep to become among the servants of God and to endeavour in this pursuit. One should pray to be counted amongst His servants. Namely, among those who, through their belief and actions, demonstrate that they belong solely to Allah the Almighty and who before praying, shape their actions in accordance with the pleasure of God Almighty and they become amongst those whose faith is unshakeable. They are strong and firm; they have firm conviction that Allah the Almighty has the power to turn even a grain of sand into gold, that He has the power to turn even the most depraved into His chosen servants and reveal to them His paths. Then, such people would become those who walk the paths that would lead them to God Almighty. This subject-matter has been mentioned by Allah the Almighty in the Holy Quran as well, that He guides those who struggle and make an effort to walk in the path of God. Allah the Almighty states:

وَالَّذِيۡنَ جَاهَدُوۡا فِيۡنَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَا

That is, "And as for those who strive in Our path—We will surely guide them in Our ways." (Ch.29: V.70)

In short, the month of Ramadan is for this very *jihad* [struggle]. During this month, we should try our utmost and partake in this *jihad* to become among those people of God Almighty who are His true servants; become among those people whom Allah the Almighty is close to; among those people whose prayers are heard by Allah the Almighty; among those people who abide by the commandments of Allah the Almighty; among those who have absolute faith and conviction in all the attributes of Allah the Almighty; among those who are truly guided; among those whose inner Satan has been shackled forever. However, as it is apparent from the words of Allah the Almighty, we must first struggle and make an effort to achieve this, and transform ourselves according to the will of Allah the Almighty. In this regard, the Promised Messiah عليه السلام has imparted guidance to us on many occasions and in light

of various aspects. Hence, in one instance, the Promised Messiahعليه السلام states:

"How could it be that a person who is very heedlessly indolent is yet benefitting from the grace of God in the same way that a person who, using all their mental capacity, all their effort and with absolute sincerity, seeks out the grace of God. Allah the Almighty has alluded to this in another instance, where He states:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

That is, 'And as for those who strive in Our path – We will surely guide them in Our ways.'" (Hazrat Mirza Ghulam Ahmad عليه السلام, *Barahin-e-Ahmadiyya Part IV*, Ruhani Khazain, Vol. 1, pp. 566-567, Footnote 11)

Thus, it is clear that one who is heedless and indolent will not be included by God Almighty amongst those people who, with all their faculties and abilities, strive to attain the nearness of God Almighty and partake of this *jihad*.

People often pose this question in their letters to me saying that they have prayed a lot; however, they were unsuccessful in their objective. Those who say this are wrong. Allah the Almighty cannot be wrong. What one considers to be a high standard of prayer could very well be deficient in the sight of Allah the Almighty, in which case one would be required to struggle and endeavour further. Such a person should also re-evaluate the manner in which they pray. The Promised Messiahعليه السلام is stating that those who, using their utmost mental capacity, effort and sincerity, seek God, Allah the Almighty states that He will surely guide them to His path. Thus, we must evaluate whether we have, according to all of our intellectual capacity and human faculties, acted upon this commandment of Allah the Almighty:

فَلْيَسْتَجِيْبُوْا لِيْ

"They should hearken to Me." (Ch.2: V.187)

Are we acting in complete obedience to the commandments of Allah the Almighty? Have we exerted all our strengths to hearken to every word of Allah the Almighty? Are we abiding by the commandments of Allah the Almighty with complete sincerity and loyalty? If the answer is no, then we cannot complain that Allah the Almighty has not accepted our prayers. Thus, for the acceptance of prayers, one must first reform themselves and take a step towards God Almighty. It is incumbent that one carries out a *jihad* [of self-reformation]. To what extent does one need to struggle and endeavour when Allah the Almighty is so benevolent that He bestows His favour upon His people for the slightest bit of effort? His mercy, which encompasses all things, makes the *jihad* of an individual even easier. His mercy makes even this struggle easier. As such, the Holy Prophetصلى الله عليه وسلم states that Allah the Almighty has stated, "When an individual takes one step towards Me, I take two steps towards him. When he comes walking swiftly towards me, I run towards him." (*Sahih Muslim*, Kitab al-Dhikr wa al-Du'a…, Bab Fadl Dhikr wa al-Du'a wa al-Taqarrub ila Allah, Hadith 6833)

Thus, Allah the Almighty is immensely benevolent to us; however, the fact remains that sincerity and loyalty are required from us. It should not be that during Ramadan, we claim that we will offer our prayers, that we will act upon the commandments of Allah the Almighty, that we will fulfil the rights of Allah and His creation, and also act upon our claims, but as soon as Ramadan has passed, we forget about God Almighty and His commandments.

If we become engrossed in worldly pursuits, then we cannot have any grievances about God Almighty and say that "God Almighty states that He will listen to the one who calls for Him, and I have called for Allah the Almighty profusely during Ramadan, however, my prayers were not accepted." We should always remember that nothing is hidden from Allah the Almighty. He also has knowledge of the

previous promises an individual had made to remain loyal but were made and broken, and at present, how such an individual is focused on virtuous acts only during Ramadan. Allah the Almighty treats such people in whatever manner He pleases. However, it is also true that Allah the Almighty accepts some of the prayers of such people so they realise that He does in fact answer prayers and that they should always be inclined towards Him.

Allah the Almighty can never wrong people; rather, He always desires to bestow His love upon them. He is such that He is more pleased and delighted by an individual who comes back to Him and hearkens to His commandments solely for Him than a mother is delighted to find her lost child. Or He is more delighted than a traveller who, after losing his camel in the desert which is carrying all his belongings, eventually finds it. Thus, these examples have been given to us by the Holy Prophetﷺ to teach us to what extent Allah the Almighty expresses His pleasure. (*Sahih al-Bukhari*, Kitab al-Adab, Bab Rahmat al-Walad…, Hadith 5999, Kitab al-Daʿwat, Bab al-Taubah, Hadith 6309)

Therefore, we are to blame for being negligent in fulfilling the rights of God Almighty, and on top of that, we complain that Allah the Almighty did not answer our prayers. Hence, we should all evaluate ourselves in this regard. We should pledge that we will make this Ramadan a means to seek and attain God Almighty; we will strive to act upon His commandments; we will continue this *jihad* to seek the love and nearness of Allah the Almighty no matter what circumstances overtake us and no matter how long we must endeavour; we will continue to strive to strengthen our faith. If we are able to bring this condition upon ourselves, then we will also witness the miracles of the acceptance of prayer. These are not mere words, but many people have attained this rank and continue to do so even today.

The Promised Messiahؑ states:

"1,300 years have elapsed since this verse was revealed and there is no doubt that since then, every person who strove in light of the message conveyed in this verse has benefitted from their share of the promise

لَنَهۡدِيَنَّهُمۡ

"['We will surely guide them']; they continue to benefit now and will continue to do so in the future as well." (*Al-Haqq Mubahathah Dehli*, Ruhani Khazain, Vol. 4, p. 192)

Hence, we must strive to be among those who partake of these blessing of Allah the Almighty. We should never allow our *jihad* to decrease; whether it is our *jihad* to attain the pleasure of Allah the Almighty, the *jihad* of adhering to the commandments of Allah the Almighty, the *jihad* of following the commandments of the Holy Quran which number more than 700, the *jihad* of having complete faith, or the *jihad* of adopting the attributes of Allah the Almighty. Every step we take should be towards progress and this Ramadan should be a milestone in this *jihad*.

I will present some more quotations and extracts of the Promised Messiahؑ on this topic. This is a topic which one must understand by listening to it over and over again. If this truly becomes a part of our lives, then we can bring about a transformation in the world. The Promised Messiahؑ states:

"As we observe clearly that in our worldly life, there is an inevitable result for every action of ours, and that result is the act of God Almighty, the same law operates in religious matters also. For instance, God Almighty states in the following two examples:

وَالَّذِيۡنَ جَاهَدُوۡا فِيۡنَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَا

"['(As for) those who strive in Our path – We will surely guide then in Our ways.' (Ch.29: V.70)]

فَلَمَّا زَاغُوۡۤا اَزَاغَ اللّٰهُ قُلُوۡبَهُمۡ

"['So when they deviated (from the right

course) Allah caused their hearts to deviate.'(Ch.61: V.6)]

"This means that in consequence of the full striving of a person in seeking God, the inevitable act of God is to guide him along the ways that lead to Him. As a contrast, it is said: 'When they deviated from the right course and did not desire to tread along the straight path, the divine action followed in that their hearts were made perverse.'" (Hazrat Mirza Ghulam Ahmad^{as}, *The Philosophy of the Teachings of Islam*, p. 125)

This is another perspective presented by the Promised Messiah^{as}; Allah the Almighty states that if we strive to attain His path and then reap its rewards as a result, we must remember that there is also an opposite side to this as well. If one does not tread upon His path, then our hearts will become perverse. The acceptance of prayer aside, the result of refusing to tread upon Allah's path will lead us to landing in the lap of Satan. A person who finds themselves in the lap of Satan ruins their life both in this world and the Hereafter. Therefore, where on the one hand this statement bears glad tidings, on the other, it contains a warning from Allah the Almighty. Expounding further, the Promised Messiah^{as} states at another instance:

"A person undergoes many different changes in state; in the end God Almighty removes the weakness of righteous souls and out of His generosity bestows upon them the ability to establish piety and virtue. That person then considers all those things to be undesirable which God Almighty considers to be undesirable and he begins to love all that which God Almighty loves. At that stage, he attains such strength after which there can be no weakness and he is bestowed such passion after which there can be no laziness. He is granted such righteousness after which there can be no sin. The Lord, most Benevolent becomes so pleased with him that such a person can no longer err. However, such blessing is only bestowed after a while. In the very beginning, one falters many a time due to their weaknesses and falls short of his purpose; but eventually upon finding him to be sincere, the Higher Power draws him near (Allah the Almighty's power draws that person towards Him). This is the same thing which Allah the Almighty indicates when he states:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"['And (as for) those who strive in Our path – We will surely guide them in Our ways'.]"

The Promised Messiah^{as} explains in Arabic:

نُثَبِّتُهُمْ عَلَى التَّقْوٰى وَالْإِيْمَانِ وَنَهْدِيَنَّهُمْ سُبُلَ الْمَحَبَّةِ وَالْعِرْفَانِ، وَسَنُيَسِّرُهُمْ لِفِعْلِ الْخَيْرَاتِ وَتَرْكِ الْعِصْيَانِ

meaning, "We cause them to be steadfast in virtue and faith and will certainly guide them towards the paths of love and enlightenment. We will continue to enable them with the ability to do good works and to abandon disobedience." (*Tafsir Hazrat Masih-e-Maud*^{as}, Vol. 3, p. 626)

As I mentioned earlier, the Promised Messiah^{as} has guided us from various perspectives in light of:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا

and has thus opened the doors of knowledge and understanding. With regard to this quote, the Promised Messiah^{as} has painted a picture of human nature and explained that a person cannot always remain in the same state. There are always ups and downs in our disposition; however, a pure-natured person learns from even his mistakes; he repents and seeks forgiveness, he submits himself before Allah the Almighty and is embarrassed due to his weakness. He then once again goes forth in the *jihad* of searching for Allah the Almighty, upon which Allah the Almighty's love comes into action, His forgiveness comes into action and He comes running towards His servant,

granting him the ability to establish piety and virtue. When, by the grace of Allah, a person is granted the ability to establish piety and virtue, then his every action is for the sake of attaining God Almighty's pleasure. He becomes free from every sort of weakness and indolence and treads upon the path of righteousness, thereby being saved from sin. A person who attains such pleasure from Allah the Almighty no longer commits such faults which would incur God Almighty's displeasure.

The Promised Messiah[as] further states:

"However, bear in mind that in order to achieve this, one must strive continuously."

This cannot be achieved through temporary efforts; rather, it requires constant effort, which will result in virtues and the acceptance of prayer becoming a part of one's life.

On another occasion, the Promised Messiah[as] stated:

"'We will show Our ways to he who strives in Our path'. This is a promise. Then, we have also been taught the prayer:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ

"'Guide us in the right path'. Hence, one should keep this in mind whilst offering prayer and beseech with the hope that they may also be included among those who have attained success and insight. It should not be that he passes on from this world bereft of insight and spiritually blind." (*Malfuzat*, Vol. 1, p. 120, 1984 edition)

Hence, in order to reach the stage where Allah the Almighty guides His servant to His path, it is also essential to recite the following prayer and one should repeat this often while reciting Surah al-Fatihah:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ

["Guide us to the right path"].

There is an incident recorded about an elder from Qadian and what his condition would be while offering prayer. The narrator says that once, a companion of the Promised Messiah[as] was standing in prayer in a corner of the Mubarak Mosque. He was weeping in fervent prayer and had been standing for an extended period with his arms folded. The narrator says he could also hear a faint sound and so he became curious and thought to go closer in order to hear what he was saying and found that he was constantly reciting:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ

["Guide us in the right path"] while weeping profusely. Hence, one should offer this prayer a great deal in order to attain guidance.

Then, the Promised Messiah[as] states:

"It is a true promise of God Almighty that whosoever searches for His path with a sincere heart and pure intentions, Allah will in turn open the path of guidance and wisdom for that individual, as Allah has stated:

وَالَّذِيۡنَ جَاهَدُوۡا فِيۡنَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَا

"'And as for those who strive in Our path – We will surely guide them in Our ways.' The meaning of 'those who strive in Our path' is that a person ought to strive with the sole intention of finding God and for them to set out to establish a connection with Him with full sincerity." Such a person has no worldly objective in mind and their sole purpose is to find God Almighty with true sincerity. "However, if a person does this by way of mockery and ridicule, then such a person is unfortunate and will remain deprived."

The Promised Messiah[as] further says:

"Therefore, keeping this fundamental principle in view, if you strive with a sincere heart and continue to pray, then Allah is Most-Forgiving and Merciful. But if a person does not care in the slightest about Allah, then Allah the Almighty is Self-Sufficient." (*Malfuzat*, Vol. 6, p. 439, 1984 edition)

In such a case, Allah the Almighty will show no concern for that individual.

The Promised Messiah[as] then says:

"In all worldly activities, man has to strive

initially." With regard to worldly endeavours one has to put the effort in, such as in one's work. This is the example in day-to-day life. "When a person struggles, then Allah the Almighty sends down His blessings. In the same manner, only those individuals achieve excellence who strive in the way of Allah. For this reason, Allah has stated:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"Therefore, one ought to strive because striving is the key to success." (*Malfuzat*, Vol. 7, p. 224, 1984 edition)

Thus, if we exhaust all our efforts in order to achieve our worldly goals, then why do we not exhaust all our efforts in order to find the paths that lead to God? Why do people assume that if one simply utters a phrase they would find God Almighty or that He would accept their prayers?"

Even here, the same issue has been mentioned regarding those who say that their prayers are not accepted; however, such people must first analyse themselves. It cannot be the case that it would be simple to find the path to Allah the Almighty but then one would have to put effort in order to attain worldly objectives. The same principles apply in all matters.

With regard to striving in order to forge a connection with Allah the Almighty, the Promised Messiah عليه السلام has written in another place:

"Those people who strive in Allah's path, are eventually guided towards the right way. Without effort and irrigation, just as a seed fails to thrive, and in fact is destroyed, in the same way, unless a person vows each day and supplicates to God for His help, divine grace will not descend, and without divine help, it is impossible to bring about a transformation." (*Malfuzat*, Vol. 7, p. 225, 1984 edition)

Thus, this is the law of nature and it is necessary in order to find the path to Allah. After planting a seed, just as a farmer does not sit idle, in the same way, if a person professes belief and remains idle, they will achieve nothing. Rather, one must strive and protect the flower of faith [as it were].

The Promised Messiah عليه السلام further says:

"Whosoever turns towards Allah the Almighty, in turn, Allah the Almighty turns to that individual. Indeed, it is vital for one to try their utmost not to err. Then, when one's struggle and effort reaches their pinnacle, it is at that point that they will see the light of Allah. In the verse:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

there is an indication that one ought to strive and do justice to it – it should not be the case that if water can be found at a depth of 20 feet, one digs only two feet and gives up."

If water can be found by digging 20 or 30 feet, one cannot stop after digging two or four feet saying that no water can be found.

The Promised Messiah عليه السلام states:

"In every task the key to success is to never give up. Then for this *ummah*, Allah the Almighty has vouchsafed that if a person prays and purifies themselves, then all the promises found in the Quran will be fulfilled in their favour."

Whoever makes an effort and prays to their utmost and also purifies themselves, then all the promises found in the Holy Quran will be fulfilled in their favour. "But the one who acts contrary to this will remain deprived, because Allah the Almighty is most honourable. Certainly, He has established paths that lead to Him, but the doors to enter are narrow. Only the one who drinks the bitter cup of hardships can reach there." One has to put in the effort "driven by the worry of their worldly endeavours, people put themselves through great hardships."

The Promised Messiah عليه السلام states:

"Driven by the worry of their worldly endeavours, people put themselves through great hardships, to the extent that some even

destroy themselves owing to it, but they do not wish to endure even the prick from a thorn in the way of Allah the Almighty. Until a person shows truthfulness, patience and loyalty, Allah does not send down His Mercy. How then can one see the signs of Allah's mercy?" (*Malfuzat*, Vol. 7, p. 291, 1984 edition)

This is the answer to those people who claim, as mentioned earlier, that they prayed a lot, but their prayers were not accepted. In other words, they try to bound Allah the Almighty that they will present themselves before Allah when they wish, and only when they are in need, and that – God forbid – Allah is compelled to accept their prayers according to their wishes. However, as the Promised Messiahعليه السلام has stated that even in one's worldly affairs and relations, this is not the case, then why does one expect that in matters relating to Allah the Almighty, in that everything will happen as one pleases and without any effort.

The Promised Messiahعليه السلام says:

"Come towards Allah the Almighty with sincerity and then observe the display of His love."

He further says:

"Faith without any deeds is like an orchard without a stream" – an orchard cannot flourish without water. "When a tree is planted, if the owner does not ensure for its irrigation, then that tree will eventually wither away. The same is the case of faith.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"This means do not settle for small and minute efforts; rather, one ought to strive to their utmost in Allah's way. The soul has been likened to an ox." (*Tafsir Hazrat Masih-e-Maud*عليه السلام, Vol. 3, p. 631)

Thus, Allah the Almighty states:

وَلْيُؤْمِنُوْا بِيْ

Meaning "those who supplicate to Me ought to have faith in Me", faith means to do justice to one's belief in God by fulfilling the rights of Allah and the rights of His creation.

Allah the Almighty instructs people to nourish and safeguard the orchard of their faith. Even in our homes, we see that the plants in our homes dry up if we do not care for them regularly. Then how can we leave our orchard of faith unattended.

The Promised Messiahعليه السلام has explained this matter from another perspective as follows:

"Allah the Almighty states that those who strive in His way will be guided. This means that one must strive alongside the prophet. Striving for an hour or two and then abandoning it is not deemed as striving; rather, one must be ready to sacrifice their lives. Thus, perseverance is the hallmark of a righteous person." (*Malfuzat*, Vol. 1, p. 125, 1984 edition)

Therefore, if we have pledged to give precedence to our faith over all worldly objectives, then in order to remain true to our pledge, it is vital for us to take note of what our faith demands of us, which we have pledged to give precedence to. And then we must remain established upon it with steadfastness.

The Promised Messiahعليه السلام then says:

"A person who endeavours to find the path of Allah the Almighty whilst instilling His fear in him and offering supplications for the achievement of this task, then Allah the Almighty, owing to His divine law of:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"that is, 'And as for those who strive in Our path – We will surely guide them in Our ways', He Himself takes hold of their hand and guides them to His path and grants contentment to their hearts. However, if one's heart is engulfed in darkness and they find it a burdensome task to utter prayers and their beliefs are tainted with *shirk* [associating partners with Allah] and harmful innovations, then what significance do their prayers and supplications hold in order to acquire fruitful results?" (*Tafsir Hazrat Masih-e-Maud*عليه السلام, Vol. 3, p. 632)

Thus, we have to continually assess ourselves as to whether we are seeking the paths of Allah the Almighty with this thought in mind and whether our hearts are completely free from associating partners with Allah.

With regard to *taubah* [repentance] and *istighfar* [seeking forgiveness], the Promised Messiah عليه السلام states:

"*Taubah* and *istighfar* are the means to attain Allah the Almighty. Allah the Almighty states:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"['And as for those who strive in Our path – We will surely guide them in Our ways.']

"If one continues to endeavour in His path with all their effort, they will ultimately attain their objective. Allah the Almighty does not hold anything back from anyone." (*Malfuzat*, Vol. 10, p. 107, 1984 edition)

The Promised Messiah عليه السلام further states:

"In light of the Quranic teachings, my understanding is that on the one hand, Allah the Almighty has mentioned in the Holy Quran His divine attributes of mercy, kindness and benevolence and also as being the Most Gracious, and on the other hand He states:

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى

"['And that man will have nothing but what he strives for' (Ch.53: V.40)]

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"['And as for those who strive in Our path – We will surely guide them in Our ways.' (Ch.29: V.70)]

"Thus, in order to acquire His grace, Allah the Almighty has stipulated the condition of employing effort and to strive. The practise of the companions, may Allah be pleased with them, is a perfect example before us. Ponder at the lives of the companions; did they acquire these ranks by merely offering the basic prayers? Certainly not! In fact, in order to attain the pleasure of Allah the Almighty, they did not even care about their lives and sacrificed themselves like sheep and goats for the sake of God Almighty, it was only then that they attained such ranks."

The Promised Messiah عليه السلام further states:

"I have observed many people who simply wish that they be blown on and thereby instantly be granted these ranks and have access to the threshold of the Divine." (*Malfuzat*, Vol. 10, p. 205, 1984 edition)

This is not possible. Indeed, Allah the Almighty is Merciful and Benevolent, but at the same time He has stipulated a condition for those who wish to attain perfect belief that they have to strive in His path.

It is only then that Allah the Almighty continues to elevate their ranks and grants them the signs of the acceptance of their prayers. They witness the signs of His grace and mercy more than ever before just as the Companions did, who were so infused with the love of God Almighty that there is no example to be found thereof. And even if they lost their lives in the way of Allah the Almighty, they attained Paradise and glad-tidings of Allah the Almighty's pleasure.

The Promised Messiah عليه السلام further states:

"Those who devote themselves to God Almighty and try to passionately seek Him and with utmost fervency, their effort and struggle is never wasted. They are most certainly shown the way and are granted guidance. One who takes a step towards God with sincerity and pure intention, God comes towards him to guide him. It is incumbent upon man to greatly ponder and instil within him a true yearning to search for the truth. One ought to adhere to the path which Allah the Almighty has outlined to widen the scope of one's knowledge. One who becomes heedless of God, then God also does not show any concern for such a person." (*Malfuzat*, Vol. 10, p. 284, 1984 edition)

The Promised Messiah عليه السلام states:

"Make an effort in order to improve your inner self. Supplicate in your *salat*. Through charity and good deeds, and every other way try and

become among those regarding whom it said:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا

"['And as for those who strive in Our path …'] Just as a person who is suffering from an illness goes to a doctor and takes medication, empties their bowels, does bloodletting and applies heat and adopts every kind of method to cure himself, in the same way one should employ every effort in order to cure themselves of their spiritual ailments. Not just by the utterance of their tongue, but through effort and struggle. One should adopt all the methods which God Almighty has mentioned." (*Malfuzat*, Vol. 8, p. 188, 1984 edition)

Thus, these are the ways through which the paths to attain Allah the Almighty are revealed to them and also draw one's attention towards prayers. The Promised Messiah عليه السلام states:

"One should consider this life to be so detestable that they should try and seek a way out of it. Do not consider this life to be everything, in fact this life is only temporary and one should consider this worldly life to be filthy. One should pray because when one truly does justice in their efforts and truly prays, then in the end Allah the Almighty grants salvation and one comes away from the life of sin. This is because prayer is no ordinary thing; rather, it is a form of death. When one accepts this form of death, then Allah the Almighty saves such a person from the life of sin, which can lead to death, and in turn they are granted a pure life."

The Promised Messiah عليه السلام further states:

"There are many people who consider prayer as an insignificant act. One should remember that prayer does not mean to simply offer Salat and then sit with their hands raised and utter whatever comes to the mind. One cannot benefit from such prayer because this form of prayer is just mere lip service; nether is one's heart devoted to such a prayer, nor do they have belief in the powers of Allah the Almighty. Remember that prayer is a kind of death and just like at the time of one's death they experience restlessness and anxiousness, similarly it is essential that one expresses intense emotion and fervency in their prayers. Hence, until one does not express such restlessness and fervency in their prayers, they cannot fulfil their objective. One ought to wake up in the night and present their difficulties before God Almighty with utmost fervency, weeping and humility. One should perform their prayers to such a degree as if a kind of death has overcome them. It is then that prayers reach the stage of acceptance."

The Promised Messiah عليه السلام states:

"The first and foremost prayer is that one should pray to become pure from sin. This forms the basis and essence for all the prayers because when this prayer is accepted and one becomes cleansed from all kinds of impurity and filth and stands pure in the sight of God Almighty, then all other prayers that one supplicates for their needs", i.e. the prayers which are made to fulfil one's worldly needs, etc. "are fulfilled even without one having to pray for them. The prayer to become free of sin is one that requires great effort and struggle. The most significant prayer is for one to pray that they become free from sin and become righteous and pious in the sight of God Almighty. In other words, it is essential that one first removes the initial coverings that shroud one's heart. Once they have removed this then one does not have to employ as much effort and struggle to remove the other coverings because in such an instance thousands of ills are removed themselves owing to the grace of Allah the Almighty. When one's inner self becomes pure and clean and one establishes a true relationship with Allah the Almighty then Allah the Almighty Himself becomes the guardian and protector of such a person. And even before one feels the need to pray to Allah the Almighty for any desire of his, Allah the Almighty fulfils it Himself.

"This is a very subtle and hidden matter and is only revealed to those when they attain this stage, but before that it is very difficult to understand this. However, this requires an extraordinary effort because prayer also requires one to make great effort and to struggle. One who does not pay heed to prayer and remains distant from it, then Allah the Almighty also does not show any concern for such a person and becomes distant from them. Showing hastiness does not work. God Almighty grants out of His grace and blessings whatever He wills and whenever He wills.

"It does not behove a supplicant to express grievance and begin to think ill upon not being granted something immediately. In fact, one ought to continue supplicating whilst remaining steadfast and showing patience." (*Malfuzat*, Vol. 6, p. 406-407, 1984 edition)

May Allah the Almighty grant us the ability to adhere to this guidance and enable us to establish a strong bond with Allah the Almighty in this month of Ramadan. May He enable us to follow His guidance and develop perfect faith in Him. May He enable us to witness the signs of the acceptance of our prayers and may this condition remain permanently in us; in the month of Ramadan and extend beyond it as well. May we truly become the servants of Allah the Almighty. May Allah the Almighty reveal upon us such paths of His from which we never go astray and may He always look upon us with His loving gaze. May we do true justice to our *bai'at* with the Imamعليه السلام of the age. After acquiring this bounty of Allah the Almighty, that is to have accepted the Imamعليه السلام of the age, may we never become deprived of it. May Allah the Almighty protect us from the evils ploys of our opponents. May He accept our prayers and cause the evil plans of our opponents to turn against them. May He continue to provide the means for the success of the Jamaat.

Also, make this Ramadan a means to have your prayers accepted. May Allah the Almighty grant us the ability to do this.

Pray also for the current condition of the world. May Allah the Almighty save the world from destruction and grant them wisdom and enable them to recognise God, Who is their true Creator.

After the Friday prayers, I will launch a website which has been created by MTA International as well as a mobile application, in which they have compiled the sermons I have delivered on the 313 companions in one place. On this website, aside from watching the Friday Sermon, members can also read the profiles of the Badri Companionsرضي الله عنهم, and they can place bookmarks at the point they have read up to. In addition to this, there are questions and answers in the form of a quiz relating to each companion. There are relevant maps, which are beneficial, and they can also be viewed on this website. One can also listen to the Arabic pronunciation of difficult words. In addition to the content which has been uploaded so far, new research and videos will be uploaded each week. The name of the website is: www.313companions.org .

As I mentioned earlier, I will launch this website after the Friday prayer. May Allah the Almighty enable this to be means of benefit for the people.

View complete recording of this sermon via MTA online channel.



https://www.youtube.com/watch?v=dTpD30BV34E

Servant of God

[Revered Late Bashir Ahmad Orchard]



The servant of God should give minute attention in multifarious ways concerning his relationship with his fellow-beings. Foremost is the proper control of his thoughts which are the seeds of human attitudes and behaviour. The mind is similar to fertile soil. It produces whatever is planted in it. Man is the gardener of his own mind. He is free to sow seeds of his own choice which will grow and flourish externally in accordance with the kind of seeds he planted. He also has the capacity to remove whatever weeds may appear – with the help of God. Man is his own master and captain of his own soul, destiny, character and even circumstances. As the proverbs go: "As he thinketh in his heart so is he""You can, if you think you can."

The servant of God selects, sows and cultivates holy thoughts with the help of God. He should be ever ready to pardon and forgive an injury and endeavour to show compassion to the person who caused it. He should endeavour to harbour no feelings of rancour whatsoever and, if his emotions are aroused, he should try to subdue them through earnest prayer and positive thinking. Islam teaches that in the event of a dispute one should resume talking within three days. This initiative would go a long way in restoring a friendly relationship which may grow even stronger. God says in the Holy Quran:

"Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend." (41:35)

The wronged one who endures with fortitude and forgives, indeed achieves a matter of high resolve." (42:44)

"Let them forgive and forbear. Do you not desire that Allah should forgive you ? " (24:23)

The servant of God should cultivate love for everyone although it is not expected that his depth of love would be the same for everyone. It is natural to love some persons more than others. The endeavour, however,

should be love for all, hatred for none which was the motto of Hazrat Mirza Nasir Ahmadرحمہ اللہ تعالیٰ. The servant of God should look upon all as brothers and sisters. He should overflow with sympathy for all in need, misfortune, pain or suffering of any kind. He should shed his holy benediction on all including his opponents and persecutors. This is the spirit of Islam although it does not ignore the need for condign punishment when necessary. The servant of God hates the sin in a man and not the man on account of the sin. Hazrat Mirza Ghulam Ahmad, the Promised Messiahعلیہ السلام and Holy Founder of the Ahmadiyya Movement in Islam, once said, despite the fact that drinking alcohol is a sin in Islam, that if he found one of his friends lying drunk in the street he would not hesitate to lift him up and take him to his home. He had many foul-mouthed opponents yet he declared that there was not one for whom he had not prayed at least three times.

The servant of God feels distressed when he knows that someone is committing sin and he prays for that person. He knows that he himself is most imperfect and had it not been for the grace and succour of God, he himself might have been worse than the other person. Furthermore, had the other person seen the light and turned to God then again he might have well outstripped the servant of God in devotion and piety. If he thinks himself to be a person of high spiritual stature then, indeed, he is not a true servant of God, because a servant of God is such a person who is the essence of humility, ever aware of his sins, shortcomings and weaknesses for which he is constantly imploring God for His forgiveness, mercy and succour. He is ever mindful of the admonition in the Holy Quran:

"Ascribe not purity to yourselves. He knows best who is truly righteous." (53:33)

The servant of God being fully aware of his own unworthiness and that he is totally dependant on the grace and favours of God, is ever thankful for whatever spiritual fruits God has bestowed upon him. He despises nobody and displays courtesy and forbearance towards everyone. He is the wellwisher of all and considers himself a most humble servant of God in constant need of spiritual purification for which he hankers and yearns.



A Game of Chess or a Game of Chance!

This is an extract taken from the book Revelation, Rationality, Knowledge and Truth, Written by Hadhrat Mirza Tahir Ahmad رحمہ اللہ تعالیٰ



'The Ball no question makes of Ayes and Noes
But Here or There as strikes the Player goes;
And He that toss'd you down into the Field,
He knows about it all— He knows— He knows!' 1

'But helpless Pieces of the Game He plays
Upon this Chequer-board of Night and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.' 2

Visualize the drama of life and death as staged, act by act, from the beginning of evolution to the present time. As the curtain lifts, does it lift from the vision of a mindless universe endlessly engaged in the casting of dice, or does it lift from a completely different scenario? The drama, it should be noted, remains the same, as also the actors who play their part. The vision alters only in relation to the viewer. If the viewer sees it through the coloured glass of deep-seated, preconceived, atheistic prejudices then of course he will view nothing but chaos wedded to chaos, giving birth to a brood of meticulously shaped and well-disciplined offspring. This happens generation after generation after generation. Each generation invariably recedes yet again into a world of utter chaos, continuously giving birth to order and discipline without exception, without fail. So the drama of evolution moves on from chaos to order without an orderly disciplined mind to command it. Despite this, however, order always emerges out of disorder, until man the masterpiece of evolution is created—the ultimate child of compounded chaos and confusion.

If, on the other hand the viewer is an unbiased observer of what he sees and permits his vision to be led to whichever direction the scheme of creation leads him, then of course the same drama will take on a completely different complexion. At each replication of life into more complex and more organized entities of higher order and at each step forward on the evolutionary journey, he will perceive the guiding hand of the Supreme Creator. If the former scenario can be likened to a game of roulette, the latter perhaps would be more aptly described as a game of chess where every pawn, king, queen, bishop, castle etc., is moved by the hand of a Prime Mover. Evidently the perplexities and the problems that we are discussing can only be resolved if the invisible hand of a

Conscious All-Wise Operator is contemplated to be at play. As if an astoundingly vast chequer-board of chess were spread out from end to end over the entire expanse of the globe, over dry land and water, over hills and dales, over highs and lows; such is the vastness of the arena in which countless actors played the drama of the synthesis of life from nothingness. All they had to work on was a state of stark death which prevailed over the entire planet Earth some 4.5 billion years ago.

Was it really a game of chess being played with a Prime Mover representing order, wisdom, design, foresight, command and patience on the one hand and vast limitless chaos on the other? Or was it a mere game of roulette contested between chaos on the one hand and chaos on the other? An all-encompassing confusion of the grandest scale was locked in a battle of life and death with its opposite number, a vast unruly disorder blowing across the face of earth in every direction from every direction. There were no rules of the game, no purpose, no set design, yet it was *hoped* without awareness by the mindless cosmos that neither of the giants of chaos would win. Both would end up in mutual destruction or commit suicide in utter frustration, hopelessness, despondency and despair. A grandiose display of hara-kiri indeed! For the proponents of chaos versus chaos giving birth to a child of perfect order, it is here in hara-kiri perhaps that the solution lies. This is the only advanced mathematical absurdity which they can think of to advocate their cause. What homage to the goddess of chaos by her devotees! Evidently if chaos is destroyed at the hand of chaos or through an act of self-demolition, whatever is left is either nothing or order. Hence no dilemma, no riddle, no mystery is left to be resolved. Good riddance!

So far in the previous discussions we have attempted to draw some logically inevitable conclusions. But in the final analysis it is after all no more than the word of an outsider against the word of a constellation of eminent secular scholars. To lend our inferences some additional support, we have decided to bring this subject to a close by quoting some competent scientists who had to confess that the only solution to the problem of creation lies in the admission that there does exist a Supreme Creator. It was He who created options at every creative step and it was He Himself who selected the right option to usher the creation into a higher order of existence. Hence, stage after stage it was He who made choices with purpose, design and direction.

Frank Allen, Professor of Biophysics, University of Manitoba, Canada and recipient of the Tory Gold Medal, Royal Society of Canada writes:

> 'The adjustments of the earth for life are far too numerous to be accounted for by chance.' [3]

What he evidently means is that in the long journey of evolution we find design, order and harmony which cannot be ascribed to chance.

Commenting on the complexity of proteins and the manner in which they play the essential role of building,

supporting and advancing life, Allen categorically rejects the idea of attributing this to chance.

Also for a single protein molecule to be formed out of chance would require 10^{248} years! As far as the known span of evolution is concerned, for it to accommodate all the figures as have been mentioned, is as impossible as impossible can be. All the amazing steps of creation only took 4.5 billion years!

Scientists conduct their experiments in precisely controlled laboratory conditions. A chance spillage or leakage would ruin an experiment; the apparatus would have to be reorganized, and the experiment repeated in order to negate the effects of the mistake. A conscious mind has to supervise what is going on and make sure nothing goes wrong by chance.

The conditions prevailing at the time of some of the major stages in evolution were far from favourable. It has in fact been described by John Horgan that:

> '... life evolved and survived under unpleasant—and periodically even hellish-circumstances.' [4]

For special favourable conditions to prevail uninterrupted over an exceptionally long period of time is not by itself sufficient to evolve and fix a new character in the evolving species. Time is not a creator; it is just a neutral span, like a vast cauldron, in which any constructive or destructive interaction takes place. If different elements are shoved into a cauldron haphazardly without purpose or design, time by itself, however long, cannot organize ingredients into any meaningful product. **Scientists** who try to simulate the creative phenomenon in nature, in carefully controlled laboratory conditions, fully realize that the whole process has to be precisely monitored and guided step after step to achieve the intended purpose. Yet they are frustrated despite the fact that the entire exercise is pre-planned and consciously masterminded by highly knowledgeable scientists. Leave the laboratory at the mercy of time alone and return to it after a lapse of some fifty or more years and observe the disorder time created and the ruin to which it has led whatever it comprised.

Given time, order turns into chaos if no countermeasures are consciously designed to protect it.

William Krantz, Kevin J. Gleason and Nelson Caine in their article, *Patterned Ground* write:

> 'Order in nature would appear to be the exception, not the rule. The regularity of the solar system, the complex organization of living things and the lattice of a crystal are all transient patterns in a grand dissolution into chaos. The prevailing theme of the universe is one of increasing entropy. All the more wondrous, then, are the examples of order in nature.' [5]

There are many other scientists who having pondered over the issue of the origin of creation and of life in relation to time and chance, have drawn the inevitable conclusion that there has to be an Omniscient, Omnipotent,

Omnipresent Supreme Intelligence to design, organize and govern creative phenomena. Without Him, the beginning of creation and evolution of life are mathematically inconceivable.

Horgan in his article *In the Beginning* quotes Crick's observation:

> 'The origin of life appears to be almost a miracle, so many are the conditions which have had to be satisfied to get it going.' [6]

But why 'almost' one may ask, it is indeed a miracle! Horgan goes on to say:

> 'Some scientists have argued that, given enough time, even apparently miraculous events become possible— such as the spontaneous emergence of a single-cell organism from the random couplings of chemicals.' [7]

But how many chances of random couplings would be needed for the creation of life is the very question which has been answered by Fred Hoyle, the renowned British astronomer, in the following words:

> '... such an occurrence is about as likely as the assemblage of a 747 by a tornado whirling through a junkyard.' [7]

Professor Edwin Conklin, an eminent biologist at Princeton University, puts it like this:

> 'The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing shop.' [8]

Dr. Winchester, another great biologist, admitted that:

> '. . . after many years of study and work in the fields of science, my faith in God, rather than being shaken, has become much stronger and acquired a firmer foundation than heretofore. Science brings about an insight into the majesty and omnipotence of the Supreme Being which grows stronger with each new discovery.' [9]

The time scale required for evolution, if haphazard blind brainless chance were to be its creator, is so enormously large that it boggles the mind of even the most expert mathematician. No human expression can describe it, no human mind can grasp the immensity of the figures involved.

As mentioned earlier, Allen estimated the time needed for the chance synthesis of the complex proteins to be 10^{248} years. The entire span of evolution however requires a much larger slice of time than the mere production of proteins to which Allen refers.

To help the unfamiliar reader visualize this mathematical concept, we would like to remind him that the total age of the universe since the Big Bang is only eighteen to twenty billion years. No name has been ever invented or will ever be invented to denote the astronomical figure Professor Frank Allen has worked out. Perhaps eternity is the nearest name to it.

To cut a long story short, we request the reader to realize that even if the creation of the universe and the subsequent evolution of life had actually started a trillion multiplied by a trillion

years ago, it would still be mathematically impossible for evolution to reach the stage of man.

This simply means that both the author of this treatise and the reader who is holding this book in his hand, are neither here nor there. The pen shall never be created nor the hand which holds it. The eye that reads it and the mind that struggles to grasp what the pen has drawn have not even been conceived by the blind creator—chance. Who am I, O reader, and who are you? What is the quarrel about? Let us slump into a restful slumber until that remote time when mindless, sightless chance would have consummated the plan of evolution that it never conceived. For each chance step that it will take in the right direction, it will have to blunder into millions upon millions of steps in the wrong direction. But by that time, alas, entropy would have left nothing of the universe to evolve into anything, nor of the blind creator itself. Chance will cease to play any role whatsoever in the inert state of an all-pervading death. The figure 10^{248} is most certainly larger than the time needed for entropy to finish off everything.

Evidently it takes a very determined person who is otherwise sane to believe in such insanity. Yet many sane, highly intellectual scientists do believe in it. Their case is like that of a religious fanatic, who in ordinary affairs of life appears quite normal, but when it comes to matters of faith and belief, shuts himself off completely from the light of rationality and common sense into a cocoon of mindless prejudice. It is amazing how the human mind is capable of withdrawing itself into a midsummer night's dream in broad daylight. Perhaps it is more realistic to say that he continues to live in two different worlds of reality and fantasy simultaneously. Only death can liberate man from his bondage to a life of make-believe.

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INTRODUCTION
THE PHILOSOPHY OF THE TEACHINGS OF ISLAM

[Qiadat Taleem Majlis Ansarullah UK]



Hazrat Khalifatul Masih V أيده الله تعالى بنصره العزيز on 17th December 2023 said to Qaid Taleem Majlis Ansarullah USA: Those who are very well educated or who can understand ask them to read the book

'THE PHILOSOPHY OF THE TEACHINGS OF ISLAM'

In the year 2024, in compliance with the above guidanc Qiadat Taleem Majlis Ansarullah UK, is asking all members to read the book of the Promised Messiah عليه السلام " the Philosophy of the teachings of Islam." thoroughly. All members should study this book, understand and make the teaching a part of their lives. May Allah enable us to do so. Amen

The Promised Messiah عليه السلام wrote this article for a religious conference (Jalsa Mazahib-e-Alam) in Lahore which was held in 1896. This article was read out by Hazrat Maulvi Abdul Karim Sialkoti Sahib رضي الله عنه. In July 1907 this article was published in book form and it is in Volume No. 10 of Ruhani Khazain. This book was translated into English by Sir Zafarullah Khan sahib رضي الله عنه and published in English for the first time in 1979.

A Hindu Swami Sadhu Shugan Chandra organized a religious conference in Lahore from 26-29 December1896 and invited the scholars of Muslims, Christians, Arya Samaj and other religions to present the merits of their respective religions under five questions.

Allah revealed to the Promised Messiah عليه السلام that his essay will be declared supreme over all other essays .So it happened that the essay was so excellent that it was not finished in the allotted time, seeing the interest of the people, Hazrat Maulvi Abdul Karim Sahib Sialkoti رضي الله عنه was given more time to read this article and one more day was added for the meeting.

One of the merits of this article was that it did not attack any other religion, but simply described the virtues of Islam and answered the questions from the Holy Quran in such a way that Islam is complete with all religions. And it is proved to be good and complete. And the newspapers of the time wrote about the greatness of this essay.

FIVE QUESTIONS AND THEIR ANSWER

FIRST QUESTION : The Physical, Moral and Spiritual States of Man

The Promised Messiah (on whom be peace) said that the Holy Quran has described these three conditions.

Nafsi Ammarah: The Self That Incites to Evil and bad paths. As Allah says in the Holy Quran "إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوٓءِ". **Second Source: Nafsi Lawwamah:**the Reproving Self The source of the moral state of man is designated by the Holy Quran Nafsi Lawwamah, as is said

لَآ اُقۡسِمُ بِيَوۡمِ الۡقِيٰمَةِ

The Third Source: Nafsi Mutma'innah ,the Soul at Rest The third source which should be described as the beginning of the spiritual state of man is called by the Holy Quran Nafsi Mutma'innah, that is to say, the soul at rest, as is said:

يٰۤاَيَّتُهَا النَّفۡسُ الۡمُطۡمَئِنَّةُ ارۡجِعِيۡۤ اِلٰى رَبِّكِ رَاضِيَةً مَّرۡضِيَّةً

In short, these three states may be called the natural, moral and spiritual states of man.

SECOND QUESTION The State of Man after Death

Answering to this question promised messiah‎ؑ stated that the state of man after death is not a new state, onlyhis condition in this life is made manifest more clearly in the next life.For example, we see in a dream that if someone has a high fever, he sees fire and flames in the dream. That is, the actions and characters that we secretly carry from this world will be openly seen in front of us in the hereafter.

THIRD QUESTION The Object of Man's Life and the Means of its Attainment

The answer to this question is that different people being short-sighted and lacking high resolve, appoint different purposes for their lives and limit themselves to worldly goals and ambitions. But the purpose that God Almighty has appointed for man in His Holy Word is as follows:

وَمَا خَلَقۡتُ الۡجِنَّ وَالۡاِنۡسَ اِلَّا لِيَعۡبُدُوۡنِ

That is, I have created jinn and men so that they may know Me and worship Me.And the main means of achieving this goal is to recognize the essence of God. And God Kindness is to be remembered.

FOURTH QUESTION The Operation of the PracticalOrdinances of the Law in this Life and the Next

Answering to this promised messiahؑ wrote that the true and perfect Divine law upon man's heart in this life is that it lifts him from a savage condition and converts him into a human being, and thereafter invests him with high morals, and finally makes him godly.

FIFTH QUESTION Sources of Divine Knowledge

The promised messiahؑ said that The Holy Quran has drawn attention to three types of knowledge: **knowledge by way of certainty of inference**:

That a thing should be known not directly but through something through which it can be inferred, as by observing smoke we infer the existence of fire. Similarly, by looking at the structure of the earth and the structure of the sky, we can find out that there is someone who creates and runs this system. That is God almighty.

Knowledge by way of certainty of sight: means we see the fire, That is, when a person sees true dreams, revelations, and divine signs, then the truth becomes clear that there is a God who sees and hears.

Knowledge by way of certainty of experience: this means if we were to enter into the fire our knowledge would be clear . That is, when a person realizes all the sufferings, sorrows and pains in the path of God and acts in the path of God, he reaches perfection, that is, he attains perfect knowledge, and this is the truth that a person practically faces difficulties in the path of God. has reached the point where God's chosen people reach.

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2024

Jamia Ahmadiyya UK will be holding entry test and interview on 03rd and 04th July 2024 for this year's intake of students. The following conditions apply:

Qualifications: Applicants with A-Level qualification will be given preference.
Applicants with A-Levels qualification (passing with a minimum B in at least 3 subjects) will be accepted.
Applicants applying with GCSEs must obtain grades 8 and 9.
BTEC qualifications will not be accepted.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate: The applicants MUST submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview. The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages.

Furthermore, candidates will be judged on their potential of learning and reading the translation of the Holy Quran, Ahadith, the books of the Promised Messiah عليه السلام as well as religious and general knowledge.



Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. **Incomplete application form will not be accepted.** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.

LAST DATE: The application for the 2024 entry MUST arrive by **30th May 2024.** Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:
+44(0)1428647170 or +44(0)1428647173, +44(0)7988461368(Mob.), Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.

QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

ansaruddin@ansar.org.uk